



**The necessity
of justice
and
the prohibition of
injustice
for all people**

**Saleh bin
Muhammad
Al-Luhaidan**

The necessity of justice and the prohibition of injustice for all people

**وجوب العدل وتحريم الظلم على
الناس كافة**

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Translator's introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**The necessity of justice and the prohibition of injustice for all people**) by (**Saleh bin Muhammad Al-Luhaidan**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

Islamic ruling on such a matter

This is a speech of His Excellency Sheikh Saleh bin Muhammad Al-Luhaidan, - may Allah have mercy on him - on the events of September 11th:

Praise be to Allah in all circumstances, and praise be to Allah by whose grace good deeds are accomplished, and praise be to Allah by whose decree and predestination everything is governed. Amid these events that have occurred, and in the areas of unrest in opinion and thought, and regarding the incident in the United States of America¹, many questions have been asked about the ruling on such events in Islamic law. There is no doubt that Islamic law is the complete law that encompasses every event, contains the solution to every problem, and explains the ruling on every calamity. For every calamity that befalls humanity, Islamic law provides its ruling and clarifies its dimensions. Among these events that have occurred, many have asked, both privately and publicly,

What is the ruling on such events?

Is this permissible in Islamic law?

And does such an action count among Islamic scholars?

It is said about explaining the ruling of Islam in this regard what should be said, because the scholars of Islam must talk about events, clarifying the rulings of Islamic law regarding the calamities that arise and the calamities that befall Muslims or others. There is no doubt that every matter is by the decree and destiny of Allah, However, the rulings of Sharia encompass every event. Allah - the Most High - is the wisest of judges, and the Most Merciful of the merciful, and He is the just judge. He forbade injustice for Himself, and made it forbidden between Him and His servants. It has been proven from the Prophet, may Allah bless him and grant him peace, in what is narrated from his Lord, the Most High - that He - the Most Glorious - said: **“O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not be unjust to one another”**. Indeed, it is injustice to transgress against someone who is not a wrongdoer and to kill someone who is not a criminal. The Prophet, may Allah's prayers and peace be upon him, is the Prophet of Mercy, the Prophet of Compassion, the Prophet of Benevolence, sent to humanity, indeed to both jinn and humans. He made the clearest of guidelines. When preparing a raiding party, jihad, and fighting, he would instruct them not to kill a child or neither a woman nor an old man nor a worshipper in his monastery.

¹ 11th of September events targeting the United States on Tuesday, September 11, 2001, were carried out by four commercial airliners, piloted by four al-Qaeda teams, directed to crash into specific targets. The three targets were the twin towers of the World Trade Center in Manhattan and the Pentagon, while the fourth crashed after passengers managed to seize control of the plane from the hijackers, causing it to crash and explode within Pennsylvania. Investigations have yet to determine the exact target the hijackers intended to strike.

That is, Islam only permits the killing of those who kill, fight, and attack Muslims. Therefore, crimes such as those that occur without distinction between infants and women, elderly men and women, sick men and healthy men, and that destroy wealth and those with wealth, are considered grave crimes and grave indecencies. This is because, in Islamic law, this is considered corruption on earth and the destruction of crops and offspring. This is something that Islam has forbidden. Allah, the Almighty, and His Messenger, peace and blessings be upon him, have forbidden it. When the Prophet saw a woman killed during a conquest, he said, "**This woman should not have been killed,**" meaning that killing her is absolutely forbidden.

Whoever commits such crimes is considered, in Islam, to be one of the most dangerous criminals.

In the eyes of Islam, those who commit such crimes are considered among the most dangerous of people in criminality and the worst in deeds. Whoever thinks that any of the Islamic scholars who are knowledgeable of the objectives of Islamic law and are well-versed in the Qur'an and the Sunnah of the Chosen One, may Allah bless him and grant him peace, would think that they permit such acts, then they think badly. Injustice is unacceptable, and transgression is a forbidden and terrible matter for someone who does not deserve punishment. So how would it be if the crime was committed in a way that was witnessed, its echoes were heard, and the sight of it terrified anyone who saw it? How can it be said that Muslims approve of such an act? Whatever justification is claimed for such incidents, they cannot be accepted or justified in the eyes of Islam. Allah Almighty says in the Holy Quran, addressing Muslims:

﴿ وَلَا يَجِرِّمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَا تَعْدِلُوا إِغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ﴾

“And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.” [Al-Ma'idah: 8].

Therefore, justice was established by the heavens and the earth, and imposing a collective punishment does not in any way conform to the scale of justice, nor is it placed on the scale of weight. Rather, it is on the scale of injustice and flagrant aggression. Because the killing of an innocent individual without guilt is a grave crime, so how much more so when the crime was committed against large groups and large numbers, including infants, children, and pregnant women, to the point that a woman might give birth from the horror of the terror, as if the Hour had come. These horrific scenes witnessed as a result of this crime are scenes that no Muslim mind can accept. These horrific scenes witnessed as a result of that crime are scenes that no Muslim mind can accept, and the actions of those who committed them are not to be taken seriously, even if they were born and raised in an Islamic country. What matters is what scholars say, and what matters is what is established in the rulings of Islamic law. Crimes like these are considered serious crimes.

When the Kingdom of Saudi Arabia once considered the issue of airplane hijacking, before any Saudi plane was hijacked, its scholars declared this act forbidden. They made no distinction between hijacking a plane with Muslim passengers and hijacking a plane with non-Muslim

passengers. Rather, they saw that injustice is forbidden and that aggression against people and terrorizing them without right is one of the greatest indecencies and corruption on earth.

It is therefore not surprising that the Kingdom of Saudi Arabia declared its condemnation of such matters and its disapproval of what happened and of those who perpetrated this crime. So, the Kingdom of Saudi Arabia is an Islamic kingdom - praise be to Allah - and it is rightfully governed by an Islamic system, and Islamic law governs the principles of its work, and its systems are bound to not contradict Islam. So if it denounces such an act, it is only doing what it does based on its religion and its Islamic stance, because it is the State of the Two Holy Mosques and the land from which the message was sent. So it is no wonder that it denounces indecencies, condemns the crimes of criminals, and denounces the harboring of any criminal or approving of his crime.

These actions are among the most evil and harmful to mankind.

A Muslim who is aware of the objectives of Islamic law and is aware of the compassion and mercy inherent in Islamic law for the servants of Allah sees these acts as among the most abhorrent and harmful to humankind. This heinous act is unacceptable, and it cannot generate hatred, malice, or revenge against Muslims who disapprove of, approve of, or praise this act. Justice and the laws of reason require that others be held accountable for his own sins, and that no individual or group be held accountable for the sins of others. This is because, as is established in Islamic law, and as the Prophet of Guidance, Muhammad, peace and blessings be upon him, said, "**No one commits a sin except against himself.**" The Qur'an states:

﴿أَلَا تَنْرُّ وَازِرَةً وِزْرَ أَخْرَى﴾

"That no bearer of burdens will bear the burden of another"²[An-Najm: 38]

No one bears the burden of another's sin, no innocent person bears the sin of an offender, and no peaceful person who has suffered harm shall be punished for the criminality of a perpetrator. I confirm that such an act is unacceptable in Islam. Islam forbids the killing of those who did not participate in the war, the killing of newborns, children who were not combatants, the killing of women, the killing of the elderly, and the killing of monks who devoted themselves to worship in their monasteries. A religion in which the Messenger sent to these peoples, individuals, and groups looks at this viewpoint cannot allow the followers of this religion to commit such an outrageous act. It is a dangerous act, and it is one of the rare incidents that were not known in ancient times. Its methods need to be addressed from all aspects: treating the criminal, those who accepted his crime, approved of it, supported it, and helped him, and considering taking preventive measures to prevent the recurrence of such a crime. The reasons are known to rational people and those seeking solutions and avoiding dangers. Taking measures to prevent incidents does not require them to reach the correct solution and complete prevention.

² This verse was not included in the original text but I (the translator) included it to be understood as it was mentioned implicitly in the context.

Islamic law came with prevention, which is better than cure.

There is no doubt that Islamic law prescribes prevention, which is better than cure. This is not limited to physical illness, but encompasses illnesses of the body, societies, and peoples. Preventing dangers and adopting measures that avoid exposure to danger are also among the comprehensive objectives of Islamic law and are required by those with sound judgment, sound thinking, and sound minds.

I do not wish to continue my discussion, but I emphasize that the Islamic nation, with its scholarly and political leadership—and I mention scholarly leadership before politics—because the matter is a matter of clarifying the rulings of Islamic law, cannot sanction such actions.

I also believe that American society, and Western society as a whole, cannot view such events as a situation in which someone affiliated with any state, whose actions are outside the control of his state, should be held accountable and antagonized for an action undertaken by someone who did not consult, inform, or notify it. I do not expect that any of the perpetrators of this heinous crime would have informed any of his government officials of any of these objectives. Therefore, I say: Officials everywhere should have good thoughts about those who are now citizens of their country, especially since citizenship in the United States and elsewhere has become the property of many Muslims whose origins are from those countries and who have come to them. This belief makes no distinction between their brotherhood based on race, language, or color.

I ask Allah - the Almighty - by His names and attributes to protect us from all evil in this world, to guide every misguided person to the right path, to support the truth and its people, to defeat falsehood and its people, to make all our deeds pleasing to Him, the Almighty, and to be kind to us, for he to whom Allah does not show kindness cannot be helped.

May Allah's prayers and peace be upon the Messenger of Allah, may Allah bless him and grant him peace, and all his brothers among the prophets and messengers, and all those who follow the truth and are sincere in following it. Praise be to Allah, Lord of the Worlds, and there is no power or strength except with Allah, the Most High, the Almighty.

Saleh bin Muhammad Al-Luhaidan

Chairman of the Supreme Judicial Council

Member of the Council of Senior Scholars